

M 2320
Group IV
Saturday November 3, 1973
Barn Lunch
Sunday November 4, 1973

Mr. Nyland: So, where will I start now? I hope that Wednesday and Thursday are good days for you. Because when we talk then and we discuss a few things it ought to last you for some time. There will be accumulation of other questions when you work. Or when you think about what we talked, and certain things are not clear, maybe, you bring them up next time. In the mean time you live and you discover many things about yourself - unclear or clear enough, or important or unimportant. It doesn't matter because because your condition and all of our condition always are unconscious states of feeling, existing, thinking, all of that: that's our life.. In that we introduce every once in awhile a certain element. Different. Hoping that it will give us more insight into ourselves.. I thought a great deal about "what are we". What do we represent? What kind of impression do we make on the outside world? Is it important? Can we at the Barn live in an ivory tower? Can we just have what we think is necessary for us without the consideration of other people? And if we do that, are we even in agreement among ourselves? Is there dissent? Is there difference of opinion? Is there, with all the positivity we can summon, still a great deal of negativity; distortion; misunderstanding; unwillingness to find out; loss of interest in work? I say again: what are we - as a group? What do we represent? Here we are in contact with the Town Board, Planning Board, inspectors, health, all kind of regulations belonging to the government(Federal, sometimes), local. In any event, the outside world. We try to be honest with them. We try to conform. Sometimes we're quite dumb. Not far-seeing enough. A little bit ignorant. Sometimes perhaps even gullible. Maybe not all the time clever, even if we think we are. We still remain ourselves. Many times quite distorted within oneself. ~~Many~~ ^{Some} times impossible even to unravel it.

Difficulties that we have to live through: astrological influences, politics, government in a general way, authority. And, then we talk about inner life. Then we talk about spiritual development. Does it show? The question~~ne~~ came up, as you know probably, that regarding our particular case in Warwick we have to conform to certain ideas which the people there understand. And that we should really become a little bit of an organization of a certain level. Not necessarily religious, but, perhaps definitely, philosophical or with an interest which is not primarily just like ordinary life. That because of that we could have a certain standing of being recognized by people, who of course we don't know, but we would like them to know us. And what have we really done? We can go through formalities and make something out of it. And call ourselves certain group seekers after truth. Whatever that may be, it may be acceptable to the general average of Warwick. But is that really what we should do? To what extent have we actually felt that we should represent some ideas? We claim, of course we talk about Gurdjieff. We talk about that which affects us which is of importance. We believe in it in many ways, even if we have disagreement. Even if we are affected by a variety of other things there is still something that is there. And I see myself as being in contact with many of you, And what is my attitude? What should I do to continue? What should I do that I haven't done? In what way should I repent what perhaps I have done in the past which wasn't right? If I try to live in accordance with my conscience: how developed is it? And do I wish to admit that certain things were wrong, and mistakes. And that we perhaps suffered because of it. And what is the possibility of correcting it. And how should we correct it? A couple of years ago the question came up 'why don't I give a little talk in Warwick'. And, I said 'no'. I don't think we're ready for it, because we haven't proven anything. We just had come. We were in our infancy as a group. We couldn't produce anything that would say 'yah, there it is. There it is. You can see it.' I thought there was nothing really that anyone could see.

Then just a little bit of a group of well-meaning people who had ideas about how they themselves should live. But as a group, as something that represented something a little bit more tangible, I don't think we amounted to very much.

Why do I think that we are at the present time a little bit further along? Why do I think that perhaps a little talk might be useful for the Chamber of Commerce, or for a Lions Club, or for some people who are interested who represent in Warwick the average and perhaps a little bit more- members of let's say, ~~the~~ Town Board or Planning Board, whoever is there in a certain authority, people belonging to the bank, people who have some business who might be interested who have heard about us - Chardavogne. Has the name a meaning? Do we actually represent something that is worthwhile? And if so, can we talk about it? And, you might say, then prove it by what we have done in our existence in Warwick? Have we left already a little bit of an imprint? And if we did and have done it, is it worthwhile to mention it? These thoughts go through me because I look many times now at the activities as we try to make them. And perhaps it would be interesting to say in a few words at such a time that we have a definite reason for wishing to have activities. With all the difficulties involved. With all the difficulties of cooperation. We are trying to straighten it out, I know. Are we far enough to talk about it? Can we actually, honestly, say that we are representations of that kind of thing? Are we to some extent always honest? Are we simple? Are we reliable? Can people count on us? Do we represent the ideas of Gurdjieff in a certain way? Does it affect our life? Even if we talk about it and even if we are interested and even if here and there there may be a few, I'm talking about the average. We've talked about it many times. I've said 'what are we totally as representing ideas'. To say it very lovely: ideas belonging to God. Ideas belonging to our life. How it ought to be. Inner life, which ought to come out sometime in our words, in our attitude, in that what we relate to each other about which we talk. We talk in little ivory towers. We don't publicize the fact that we have some small groups and that we talk of course, about serious matters. ^{Or} That we have groups Wednesday, Thursday, or that we really want to try to get somewhere. But what is

the meaning for other people about us? They see us only as a little bit of something like a Railroad Store, like a Bookstore, like a construction company, like handicrafts in some way, like a printing outfit. Something that has value, a bakery, also health food. What are we doing? Has it enough substance at the present time to represent something of an ideal? You see I wished it. Of course I want it. Then we can talk about it a little. Simply, not conceitedly. But just for the sake of saying 'here we are. We have an aim'. Again, what aim is there among us that is unifying? That is for all of us than just what we talk about every once in awhile. We say an 'I'. Is there an 'I' in this group? Individually? Is there something that if you add it together amounts to something worthwhile that people would come and want to listen because we know what we are talking about? We can even talk convincingly. Does it, is it represented by what we are? Are we honest? Are we simple? Are we careful? Are we considerate? Do we think of other people (even in competition with certain other businesses in town)? Do they look up to us? Do we make mistakes in bank accounts? Is our credit worthy enough? Are we all the time (even in poverty) honest about ourselves? Are we sloppy in our appearance? Do we keep where we live in good order? If we have a little house does it look alright outside as well as inside, even if it is simple? Even if it might indicate that we don't have much money. Do we work? I think we have a reputation that we work. That we really are honestly not hypocritical in that sense. And that we are not hippies. That we are not lazy. That we really wish to do the right thing. In that way we are honest. I believe we are. I hope we are. Maybe sometimes we are not. We have to consider these questions, I think, because it is for the future. And I think more and more about the future and less and less about me. I said that last week. I have a certain task. I try to fulfill it. I will be here as long as I can be, but more and more in the background. I don't want to be the central point. I'm not. I'm just an ordinary person (I say sometimes with a little bit more knowledge). What are we going to do? Can you make up your mind? Can you say (foolheartedly) 'yes, we will try. We will do our best. We will live up to ideals

as annunciated by Gurdjieff. We will study more. We will try to be honest. We will try in our relationships with each other to be/ to have more understanding. To care more. To be more even if it is difficult. To see what we can do to help. Because a group must help each other. Otherwise you don't belong. An activity MUST help an other activity, otherwise you are working at cross-purposes. When we work together we make allowances for each other: that many times we are not able, or perhaps sick, or temporarily a little disabled, or lazy maybe, or requiring certain kind of attention.. We need it. Do we give it? Do we go out to it? Do we know what happens to others? And sometimes I say 'yes, we do'. Particularly, when it is a little gossipy on the negative side. I think that I hear. Other things I don't hear. Why not, sometimes? Someone is in Colorado, he had an accident. Breaks his arm, Maybe it is bad. I don't hear it until two weeks later. Someone has a baby. I don't hear it. The baby is sick. Hospital. Comes back. Thank God. I only hear it today. Already couple of weeks ago. Why? Do we communicate? Do you include me in it? I would like to know. Because many times I have to judge you by what I hear. And when I don't hear -- why not? If I don't hear, I'm not one of you. I wished very much to be one of all of us. To some extent I do belong. So that when we work together we can talk; we can come to conclusions. Then you pay attention. You don't have to go into detail. You must acknowledge certain things. Where is the spirit we had four years ago? Because we were smaller then. It was easier. Why is it difficult? Why is it so difficult now with a few more people? Why don't we spread out and bring in such new people? I've mentioned this question before. When a person is sad, do we know much about their life? When someone in their family is dying do you consider it? Do you pay attention to each other? Why do I say this? Because you don't live alone. You live with us. All of us live together. This is a group. This is not just the outside world. This is not a bunch of people in a subway who don't care. We should care. Very much, if we want to understand Gurdjieff. Because Gurdjieff is based on an exchange based on that what we have to relate. Read Ashiata Shiemash. Did he stay by himself? No.

Belcultassi, did he? No. Lentrohamsanin, did he? No. ^{MaKary} ~~Kronbern~~ Kzion, no.

Different people in that book. They talked with other people to verify certain of their findings. To see if they could agree on some kind of an attitude or attack or how to fight, how to band together, how to form a group. Ashiata Shiemash I take as an example. Originally he called it Jesus Christ. Then he changed it. Made a separate chapter, or at least a section of religion on Jesus Christ. Ashiata stayed as an image, symbolism. Affecting thirty people, then hundred, then requiring another hundred for each one of the hundred. That was caring for each other. And not so easy. Do you think it was easy for Ashiata to do all that? and why did he do it? For the dissemination ideas, for the sake of what? To tell people how they could be saved. How they could free themselves. How they could grow up. How they could develop themselves profiting by what someone else may have done, like a large research group interested in a variety of different formulations and ideas and applications. And then talking about the results. In one case as a result of one type. And another case of someone else. All the time, simple. All the time, honest. All the time, wishing to share. We don't share enough. You know that. There are little groups. Yes, I know. We also come to Wednesday. We don't talk enough altogether, although it is improving. Everything requires patience. And, I have to be patient. Sometimes I ask, I ask myself 'please hurry up'. I thought today 'how many more years?'. I'm at an age where I can consider that. When there may be a normal of something for older people. How old will they get? How many more years for me? I look at my lifeline. It is long. Always predicted. Who knows how long my heart will last? With the different things astrologically, yah, it's going to be a better year than last year. Last year was terrible, I know that. Influences this and that and so forth, whatever it may have been. It's finished. This year - alright. On my birthday this year the constellations were exactly the same as when I was born. Interesting. What does it mean? A new life, but this time with a certain amount of knowledge? Influence of Saturn gradually

disappearing. Saturn which has bothered me practically all throughout my life. And whatever there is astrologically, numerologically, or whatever. It doesn't matter. We live now. We still can talk. I'm glad I still can talk. Sometimes I'm afraid of my throat. Than I say 'why?'. If that happens, I cannot talk anymore. I never was afraid of my eyes, still... But, I don't want to be personal. It is not a personal question with me. It's a question of the validity of ideas, which are life-giving. Which could be understood if you actually wish. If you want to find out and want to talk and exchange and see what others do or have done, trying to do. To talk. And, I say, a little bit more often. A little bit more as if when you have a conversation over the telephone you say 'how are you today' instead of saying 'what's the matter with you?'. (Laughter) Yah, and you laugh. And, that's unconsciousness, isn't it? That's exactly what we are. How stupid we are. How you don't take the time. How you believe maybe you will live forever. I hope you will. Maybe you will. But, if you wish, you have to do something. Otherwise you die. Or whatever. You may have to come back. Or maybe you don't want to study your karma at all. You will just assume you will live. You ~~will~~ live your life. You live in whatever you wish. Whatever your reactions are, that makes your world. That you digest. That creates in you desires. That creates that what is your being. That you have in your own hand to see to what extent you allow reactions to take place. So that out of that unconscious reaction, you make a conscious action. Using the same material as impressions from the outside world. About that we sometimes will talk. But, we have to talk about many other things which are perhaps more fundamental. About your own life.

I say many times, what is this magnetic center? What is there that I see as responsibility for that which should judge at a certain time what kind of a form I should take to express that form of life, that kind of energy. That kind of quantity of energy which belongs to me. God-given, maybe. Nature-given, yes.. To some extent helped by my own Work. Improved, maybe. In any event I find myself attimes responsible and I would like to do something with that responsibility. And, so I go and try to find out where is it? Where is the seat of my responsibility?

In my head, thinking about it? That what I believe in, as certain forms of thought. Certain concepts logically built up, does it help me? My feeling? Does it help me? Even if I deepen it? Even if I include emotional concepts? Even if there is a relationship towards a higher form of being? Even if I use words? Even if I use an enneagram to try to understand what are relationships between the Law of Seven and the Law of Three? Or that what means from going from nine around the circle to nine and describing a little spiral. And coming back again at one. And, again one, four, two, eight. Or, let's say, one, four, two. And, then going to the other side. Eight. Why? What's the difference between one side and the other? Because if it's an octave, one, four, two is do, re, mi. And the other is so, la, si. And it's divided by fa. Does the going over, when you face it, from right to left, does it have a meaning? Why I have to go to eight? And where does eight belong? It's the highest number in that one, four, two, eight, five, seven, .. It is just below nine. Why should eight be taken(?). But, then I go down to five. Why? All the time, one, four. I go down. Is the bottom, that bottom part, is that feeling? Emotion? Physical on one side. Intellectual on the other. Those segments based on the base of the triangle. Is that the idea of me as personality, subject to two laws. When one is just ordinary life living of phenomena. The other, that what is hidden. The Law of Three. One side actual. The other side still possible as existence, but potential. How do I see such an enneagram? How do I see ~~what~~ that perhaps ^{what} could fold over as one half, as an axis through the center. Fold over the actuality in order to make that what is ~~the~~ potential also actual. But in the process becoming of a higher level of being. A Kerdjianian body, we say. Where is life, in all this? In the center of that enneagram, but never traced. Invisible. It's the center of the circle. It's the center also of the triangle. I don't see it. It is not known. Still it must be there because the circumference was drawn in accordance with that point. And the triangle is based on exactly the same equal distances of the points nine and three and six from that point. And that point is magnetic center. That is the central point of one's life. Invisible. Still I act on the assumption that it exists.

What is it? Magnetic center is center of life. Magnetic center: that what is magnetic as a center to which I am attracted. What is attracted towards it? The periphery of the circle. If it is attracted to the point inside does the circle become smaller? Does it stay on the same horizontal plane? I am perfectly willing to become a smaller circle provided energy is going up and that there is a line from the point which becomes vertical. I say then life is a spiral. Three different levels in the spiral. First, my physical body. I go around once, It is lifted up ~~XXXXXXXXXX~~. When I'm at nine, I'm higher. But I'm also closer to the center. That's Keshdjan. I go around again. I create a third one: my Soul. Also, in the spiral; also closer to the vertical line, to the center of my life. Closer to that what is still magnetic center as life-giving force. What is this point in which all dimensions disappear? In which there are no thoughts and no feelings? But since this point is at the point ^{from} where when I go out everything is the same, it becomes all-dimensional at the same time. That's why the point is invisible, because those are concepts I cannot as yet understand. So I wish to Work for that to reach the central point ~~in~~ ^{of} myself in which there is that kind of freedom, I say from dimensions. Or the potentiality of all life existing. And, we use a little bit of an allegory for that. I say that what is within me is beautiful. I wish to see it. But it is asleep or it is bound. We call it the Sleeping Beauty. And then we say 'where is the Prince?'. I've used, of course, this little bit of a story before. The Prince is 'I'. Why? Why should an 'I' exist? Is this princess worthwhile? Is she asleep or does she wake up sometimes? Or do I, and I call this my own, my 'me', my it, interested? Man Number Four, as we call it, having interest in research, interest in finding out what is really what and why one should take a responsibility for one's life starts to search when the essential quality of a man becomes more and more refined. When there is within this essential being which is already away from the periphery and less affected by the reactions from the outside world, as it were, a withdrawal within oneself in which one then being more free

from reactions, there is more possibility of choosing that what is really right for oneself. Not in an exact way right, but at least a little closer. Essence for a man is just a contact with a line which divides unconsciousness from conscious. In the other diagram, that horizontal line. Which in the second diagram I mentioned is a vertical one. The difference between ^{that} what we call unconsciousness and what could become Consciousness and Conscience. The closer that particular line is reached, the closer within oneself the quality of essentiality becomes more and more refined. I've said before Quintessence. Five times, including in that the five manifestations or, not the five manifestations of morality, but the five ordinary sense organs. That is the Quintessence. The understanding of all such sense organs for what they are really worth. Making out of them, we call it two different ^{kind of} sense organs. The sixth and the seventh Gurdjieff calls them. I think it is enough for us to understand that: how they ought to be fed. That is they should be. How can I feed them? By a reorganization of energies. By a discovery of what for oneself is life par excellence. That what is closest to magnetic center. That what really becomes out of that what is essential an essentiality which is the quintessence of essence. That is this center in which there is aliveness. In which there is this princess. In which this princess is dreaming. Daydreaming. For her, wishing. What does she wish? To be free? It is life which was put in a form when one was conceived. It became apparent as a phenomena when it was born. It is still in a form. It is still a bondage. It is worse the way we live. It becomes more and more bound. And that what is life in a child, still a little bit more than just a point, and uninhibited and unspoiled becomes more and more spoiled by what we call culture. Not nature, culture. It's an enemy. Although it professes to be based on nature, it isn't. It fight against nature many times. In any event the result within us an human beings is that what is real life is reduced to a point, which perhaps is right. Because then we can understand what ~~what~~ is the meaning of life without form. And life as energy only. Not bound. But why is this beauty, Sleeping Beauty, bound? Because it is surrounding, surrounded by so-called essence. Which ~~is~~ again is surrounded by so-called periphery. ~~The point~~

The point in a circle is surrounded by that what the circumference includes and where the circumference is the ring of the atmosphere of a human being as personality. That is why she dreams about ~~the~~ possibility of freedom. And who can help her? Like a person in prison would like to have someone ~~from~~ one the outside help to open the door or at least makes an attempt by going to a lawyer and tell the lawyer and the judge and tell the judge such and such and such ought to be freed. Something from the outside has to be created. I have a possibility of creating that. I have no possibility of reaching something that is unknown to me. I don't know where the point of the circle of the enneagram happens to be. I assume it exists because it talks. Sometimes I hear it. Sometimes I say in the experience of Awareness I don't know where I am. It is so difficult to have an Awareness. I say, quite glibly, it's a different way of a mental occupation, a mental activity, using the brain in a different way. And sometimes we say 'yes, it is like God being present to you'. To find yourself in the presence of something that is higher so that then even in prayer you can assume it is there. Sometimes you say 'I feel it'. Sometimes, I know, I think about it. But it is not yet in my being sufficiently to recognize it as something that could belong to me. That's why I say Awareness: I close my eyes. I let all reactions disappear through any sense organ. I want to be with myself in whatever there is already as memory, as different thoughts, projections into the future, all kind of combinations of what will come, what I remember of my past. I try to see if I can go from past to the future as if I would like to hold on to that what is the present for me. It is elusive. I don't know where it is. I don't know what takes place if I close my eyes. And I try not to think. I try not to feel. I just try to be. And maybe at a certain time it is as if something is like a current that takes place. I don't know where it comes from, but it is an experience of a certain kind unknown to me before. Nevertheless of an experience that has to be noticed because it is in existence. Like intuition does give me information, but not in

the usual way. So Awareness is an experience I cannot describe. But it leaves a little bit of an indication of a point of myself as a central reality. That is what I wish to have, this reality of that little contact. And then I say 'is it a dream?'. And do I want to wake up if it is a dream? Can I at that time receive in that kind of a dream a certain indication from above that I am alive? Maybe that's all I need if I can have that. Then that what is the point in my life becomes really noticeable at certain times. And at other times again and again making the same attempts for an Awareness: a creation of something that would be of help. I'm completely puzzled by that kind of an affair, because I say 'I create 'I'. With what?'. The wish on the part of magnetic center to be set free? Does that create for me that kind of reality as an 'I', when I say it ought to be when it is there, in imagination, but making it because I give it Work to do. And in giving it Work does it receive reality from me? Is that consciousness? Is that Conscience already? Is that a realization of the existence of subjectivity which when it reaches this 'I' changes over into an objective fact. You see, impossible almost to conceive such ideas and to think about it and to believe in them. Because if you don't have that you will never Work. You must hope, I say expect sometimes, with more assurance. And for that one has to be researching very carefully. And become very sensitive so that one can listen. That one knows what goes on within. That you are sometimes in quietness of your inner, inner life. That is really what we're talking about: the inner, inner of the temple. The fore-the front where all people are essential. Where that what is really the beginning of holiness. And that what is the inner, inner - the holy of the holiest. God and myself. The beginnings of my Soul. That what is reality of that kind of degree. That what corresponds to descending by God of some form of life belonging to Him to me to help in prayer. To help create aliveness in the 'I' I wish to create as form. It becomes so simple. If that is the so-called prince, the hero, the charm, the desire for wishing to find an answer. In search, on the periphery first. All that what I am, To the outside world, all forms of behavior. All things that appear also to the 'I' of someone else. That I begin with, that I accumulate data to make them as truthful as I can

in order to make them reliable. Alright, Bill. (Turn tape)

(Side two)

Mr. Nyland: Then, going deeper, away from the surface, within, a little deeper, a little more essential. Until I go into that a little further away from the circumference. The direction is of course the point of me. I don't know where it is. I have to hunt. I experiment a great deal. Try to find out, what is this quality that I look for? The Holy Grail? And I become Parcival and I know that is the way to do it. I get discouraged. Many times I fall back on the circumference, my ordinary life. I say sometimes 'I can't Work'. I say 'I don't want to anymore. It's not for me.' I say 'I want to be lazy. I want to be unconscious, It's much easier.' I really don't want to be interested in searching all the time. I become a little bit stupid about it. I rebel. I go back to the circumference and I live there. I find a great deal of hollowness and a great deal of ordinary life and a great deal of some kind of joy. Some kind of expression of life in some form or other. Perhaps it satisfies me for a little while. And then I remember: I used to be searching. Where is my desire to really find something worthwhile. I say then 'Where can I find something indelible?'. Where is that what gives me and could give me more permanency. Sometimes I become afraid of my periphery. That is my physical life. It will die. What do I do to prepare for death. Why do I wish to? To find out what is what about the princess? What is this attraction? Is it because I am not complete? Is it because that what is unconscious becomes searching for consciousness? That what is below the line to be turned over so as to reach a realm of consciousness. It's not all. It is definitely turned over. This particular unconscious state, like a triangle, I turn it up. It is now in the conscious area. But it doesn't cover the other triangle. It requires something much more fundamental. The turning over of this triangle onto its other rectangular line; then it can cover the other. What does that mean? I'm interested in search. I turn everything upside down within myself. I have knowledge, but it is not as yet sufficient to become conscious and conscientious. For that I need something else which then at the time seems topsy-turvy. Because all the things that I have under consideration of myself is expressed in ordinary terms of ordinary life.

And the changeover is to try to use a language which is foreign to me, but all the time trying to see to what extent I can use such a language in the application of the concepts which are unconscious. And in the use of the new language, change the concept into an understanding of a different kind of life. This is the search for the central point of my life. That is what I say it is necessary to turn first the triangle upside down and then from left to right or right to left. And then to shift it for a certain position so that then it can be affected by the quality of consciousness and change my subjectivity to objectivity. It is the same as this charming prince trying to hunt up this beauty. That is the search. Why unconsciousness for consciousness. That's the motivation. In the process of Work 'I' becomes more conscious in quantity. The quality is there in the creation as principle. But 'I' has to grow. 'I' is two or three little cells in the beginning. And that what it receives many times is too unconscious. And it doesn't help this 'I' to grow very much. And much patience is necessary to make it grow. I would like this 'I' to become more mature so that it can help me. It becomes mature when this charming little prince starts to walk or stride or overcomes difficulties of my essential being. Going down to the route of things to find out what is possible reality. Not knowing where the actual reality is, but on its way hoping for this ~~xx~~ and for that. Following one or another direction until finally after a great deal of searching and I would say a great deal of contact with others who are searching. Because I am afraid that by yourself you don't find it. You get lost. But some other can help. Someone else can help to tell. Not by insisting but by example. I say that is why there is a group: as an example to help each other. When one is not up to do what ought to be done, someone else can help perhaps as example of being. Perhaps with a few words, perhaps just to look. Just to give at such a time kindness of heart. So this search: the relationship between the periphery, but this time as objective fact. Reliable as much as is possible in the growth of 'I' gradually becoming in quantity more and more of value. Ultimately reaching the center in which the charming prince need not be charming any longer, but can be real ^{what} ~~as~~ he is as wishing to save, to wake up that what is asleep. To take away the dream and make

reality of the existence of life. Being then whatever that is and whatever happens to be this freedom from all dimensions of thoughts and feelings, can return to the periphery. And that that process having wished for consciousness and Conscience developed that what is not as yet complete, not totally as yet complete. Because the quantity of objectivity is not as yet sufficient when just two of such entities meet. It is necessary to understand that Work of this kind is not so easily solved. That what is found in the periphery is the Kesdjanian Body. That what has to be found is the Soul. That what will lead up to it is the experimental period of the combination of what we call do, re, mi with the sol, la, si of Kesdjan (do, re, mi of the Soul Body). So that then, reaching at the time when this mi of the Soul Body has been reached and the fa has to be overbridged, that then it is combined with the sol, la, si. We call it Aspiration, Inspiration and Silence. In which all the total energy available and this time of Kesdjan which is emotion is sufficient to be able to face God. It is that process. At fa one starts to face the possibility of God seeing, having Him help. To have Him present. By Him allowing to come in in that inner and inner chamber of oneself. But this time already finished with what one has to do on earth. That is the loose, becoming loose and free from all bondage of the physical body. One reaches the periphery. One again is like an ordinary man. But within there is a change. And it is this Kesdjanian Body ready to give all energy to the functions of the possibility of a Soul. Then a man starts on the last step of his life: the sol, la, si of his Soul Body. It's not entirely belonging to this life anymore. It begins already by overlapping the second circle of the enneagram. It is the second time that one goes from nine to three. That is the sol, la, si of the Soul. In that way it already belongs partly to the Cosmic Consciousness. But we don't talk about that. We are here on earth. We know perhaps by that time what magnetic center may mean. It becomes the guiding force in wishing this 'I' to behave. I say, sometimes, as a man. To be as a man: that comes from the wish from magnetic center. What is it in our terminology to become a conscious man? So that man then in consciousness can be satisfying to his Conscience. You might say again it breaks up

into those two. But they are again both combined into activity of a man. That is his will. That is his example. That is the appearance of him in ordinary life on the periphery. That is the behavior of our group in Warwick. That is the aim, the ultimate aim of the branches of the tree: bearing fruit. As a result, I've said sometimes, of the birds singing in the branches. Having the possibility of being there and giving light to the tree and harmony in their song. But having wings, can at such time fly off leaving the tree for whatever they have done towards it and helped it to grow. But belonging then to a different kind of a world. At such a time, a man can die, and still live. Keep this little image of the Sleeping Beauty. That is your essential essence. It is beautiful because it is unspoiled. It is as beautiful as a young child. It is as beautiful as life itself which is without any prejudice, without any wish for form, without even any wish to be recognized. It is the sun shining without any wish for a shadow, without even to be acknowledged. It is a state of giving in which one must give because it is that requirement for one's life. It is a state of being in which there is no *arriere pensee*, no after thought. No justification. No particular prejudice one way or the other. No affect or influence for anything that has happened. No influence of that what one wishes to expect then only the existence of that what is without determining what this 'is' means. It 'is' the condition of 'I'Am', in which 'I' becomes contact with God, not God telling as yet. And the 'amness' that what is told to me on earth as a result of experience. The knowledge that I have about myself wanting to find out how to change the 'am' into 'I'. The step towards that on the vertical line to a new plateau, a new life, is time the step already made up ^{of} ~~with~~ the other little step where Kesdjan simply is the stepping up process to reach a different kind of step. We say, Cosmic Consciousness. It is for us the end of that kind of a triangle. That is for us as Self-conscious Man. It is not the end of life. It is probably the beginning of the second triad. It is probably the necessity of a realization of that kind of freedom and the continuation in different ways of forms. We philosophize about that. We love to theorize. We love to talk a little bit about heaven.

And it helps. It can give you stimulus. It can give you a desire to want to find out more. But you know you are clumsy. You know you have leaden feet. You know you are on earth. You know you have a stomach which can get hungry. You know you are not yet able to eat ambrosia. You don't know about nectar as yet. It's just ordinary water and a little bread. That is the simplicity. The being able to be free, I say sometimes, from cake, from the desire of recognition, from the desire of being respected. Even from the desire of being loved. I talk about impossible things, I know that. I talk about aims. I talk about a variety of different kind of aimson the way even. One talks of a daily aim and a yearly aim, a birthday aim, an aim for the length of one's life, an aim for the length of the life of God, an aim for eternity.

And so we face tomorrow, a Sunday. And a day of opportunity. Again I ask sometimes how will you wake up? Whatever wish is tonight you can wake up with tomorrow. You connect tonight with tomorrow morning. Your sleep will not object to it. Whatever takes place in it, I hope you rest. I think it's extremely important to rest your body so that that what is a process physiologically can take place. Of restoring energy, of separating your three centers so that they in that state become ^{what} ~~but~~ as centers for the three bodies would have to be with the development of a man to become a harmonious entity. It's the same ~~same~~ state but at a lower level. It's the same impressionablity which exists only the capacity is not sufficient. A man must grow into full-grown bodies to become a real man. In that state he will be suceptible to many influences to which he is not suceptible at all in the state of ordinary daily sleeping. He is suceptible to the same principle when he rests at night, but his capacity is extremely limited. And therefore on that basis alone he will never be a man. He has to grow up with pleasure, I sometimes say. With seriousness, not heaviness. And not with denouncing. And not with burning or destroying. I sometimes have heard, not with fire and brimstone. That is hell, we are in purgatory. We touch hell. ~~We~~ know a little of hell. We also know a little of heaven. We are not in hell. We are not living there. The opportunity of living on earth when one is healthy, when one is in equilibrium as far as one's unconscious can allow is for a person a purgatory in which there are many beauties of

life. And sometimes it looks as if life has been made easy. And at the same time there is nashing of teeth and there is darkness. And at the same time there is His Endlessness visiting, telling, messengers from above, eyes which are begeistere by what is spirit from the Almighty. Where there is a wish and sincerity to become free from such purgatory by means of Working. Enjoy, seeing what is of nature. Taking, from whatever there is in nature. Extracting from it what is possible and let alone and leave alone what has been, you might say, digested. To extract to the first essential degree all that can be used for the building up of a Kesdjanian Body. Let's stick with that because that is our prime purpose. Thinking about the ultimate aim, believing in the existence of it. Withdrawing then you might say, I've said it before: one, three, two. At the level which is possible for us. Just a little bit more free from this earth. Just a little bit more like at the state fa. One is a little bit more removed from mi. One is not at sol, not as yet. It still means a rearranging of the different planets, the emotional states of oneself. So that they could become harmonious among themselves. Kesdjan has that task. That is the state in which one really could occupy something because one is not hampered by the body (that belongs to earth). After this death, there is spiritual life of a certain kind. Not as yet full-grown. Not as yet reached if one doesn't reach it on earth, there is the chance of reaching it then. Perhaps that is a hope. At times when one dies it becomes an assurance. If it doesn't one has been unconscious. Then there is no further hope then only the return to earth. Who knows what. Who know when. Who knows how. That's exactly what the research is for: to find out what one is ~~as~~ so as not to be fooled. To know what one then can do because that is the truth, and no further interpretation of it. That what is then that reality on which one stands as the past and looks at the future. I've said before, not by means of extrapolation. But by a new renaissance. By a rebirth. By a new way of seeing things. And that seeing is Awareness.

I don't know if what I said is helpful at all. We live our life in activity. We work as hard as we can. We try to control ourselves. We don't do impossible things.

We want to take step by step. We want to have enthusiasm in what is life for us. But, at the same time, the ability to able to regulate it sufficiently to have a little bit of order in the flow of energy. To wish to give, but to be within oneself. Not to interfere with each other. Not to expect someone else to take one as one is because it's his duty to accept you. The control is within oneself. What can I be regarding someone else? To what extent am I entitled to influence someone? It's a very difficult problem. And we won't solve it overnight. And tomorrow it will be overnight. Try to remember. Try if you can to make the first word that you say, I would ask you, make it Gurdjieff. To Gurdjieff. Have a good Sunday tomorrow. Good night.

Sunday Barn Lunch

Mr. Nyland: Well, again we don't have so much time. We talked again too long last night and our limits are two sides of one cassette. So within a short period I would like to add a little bit more to what we talked about last night. That is the kind of a state we are in and that what we represent to the outside world. The necessity of understanding, as we have in that sense a certain task as a group. And how to produce for ourselves certain things which then in becoming known relate to us as we are and the principles, ^{we} you might say, stand for, or that at least we would like to encourage to become part of our life here. Not our life so much at the Barn, but that what we are individually in relation to each other. And also the activities which we try to entertain. The relationship between ~~the~~ activities themselves and to become clearer and clearer about the idea why we do work together. Because you know it is not a question only of earning a living and it is not primarily to have some kind of ^a commercial value in the terms of money. It is to give us an opportunity to work together and at the same time trying to remember what we are. If we could be reminded because of activities with others what actually is the value of the life of oneself, of that what is (to say it simply) our outside appearance and the manifestations which can be noticed by someone else and that what is one's inner life as also being a part of one. But which is not so easily noticed. Only can be seen (you might say) or can be recognized by a different kind of an entity which is not entirely human. And that perhaps that what we are within has a relationship towards the possibility of further growing out in becoming what a man should become and what he is not now. For that reason the activities do exist among us. In the first

place in relationship of each activity with another. That form of co-operation will help the Barn as a whole. But regarding each activity where you are part, where sometimes you may be the manager or the head, I would ask you for a very definite reason. The different persons who believe that they want to belong to Chardavogne as an enterprise in that sense, to write up what really is the reason for them to have an activity. To do what they are doing, for what reason? Not so much that you make things, but what is your attitude in wishing to become engaged in that kind? Two-fold, three-fold, ten-fold? It doesn't matter. Could you make a statement of that kind? Supposing we have activities managed by certain people and statements about what is their attitude regarding that what they are doing as belonging to the ideas we represent with one's inner life regarding the possibility of development. Is it possible to write up or to clarify your attitude why you are doing what you are doing with an emphasis on that what you believe in for yourself and ^{which} ~~xxxx~~ I now simply call a Chardavogne activity as a whole. By which I certainly mean the question of your own development and what you could become and wish to become and for which you want to use this activity for that purpose. The reason I ask it is in the first place for yourself to become clear why you are working that way, why you have chosen it. Why you ~~xxx~~ want to go through the difficulties which are involved in it. Why you actually want to concentrate even regardless of not making enough money, living in poverty sometimes, but having an aim. And that aim is expressed in your attitude towards your activity, naturally wishing the activity to succeed. But mostly that you expect something from it because the activity exists in the midst of a larger group of all activities, you might say united between such activities exist in a certain solidarity of purpose. If these statements are really truthful, if they are put in a very simple way,

if you are forced to come to conclusions ^{of} ~~for~~ yourself so that you become a little bit more conscious about your effort, you take it out of the ordinary habitual way of looking at any kind of work in the outside world by just earning a living. But that your aim could be expressed in very simple terminology. It would be quite useful as such, that that kind of statement could become known to those people (I say) in the outside world who have certain dealings with us, or who have towards us a desire to find out what we really want to do and why we are doing that. And what there is as a relationship among us as a group. So that then if you could visualize that such statements you could make about your activity on one sheet of paper. You could head it any way you like. You can type it. You can draw it. You can have some photographs on it relating to that what you are doing. Simply indicating this is what I am interested in and I would like some people to know about it. It is an idea (you remember) we have talked about a general brochure of different activities together. But this time I would like to place the emphasis not on what you make. The emphasis is what is your attitude in making what you are doing. In becoming engaged in that kind of activity because you may have talents for it, but mostly for the reason that you belong to Chardavogne activities. And so it also will mean that those really have a little bit of a trouble to consider Chardavogne as something to which they belong, that they have to think twice if they want to belong or not. That it determines for them a positive attitude of wishing to belong to this group. It will if you are honest and if you are conscientious, eliminate certain people who now even have the Chardavogne name. Asking them 'do you actually wish that?'. With other words, are you in or out? We will have enough of people who are in. And then if we can put that together and bind it, as I say, in a little brochure form with a little

bit of a ring-binder or whatever may be necessary in a very nice, neat way with a good layout to make it attractive enough. Print it ourselves, and then send it to different people around town who we know or who have been interested in finding out 'what are those people of Chardavogne really doing?'. You see, this kind of a statement put together has nothing to do with a brochure of your own in which you want to indicate what you make and how much price and the price list and all such things. We have them, of the pottery and all of the different things that we have been doing so faar. But this time it is an overall picture which I would like, as I said yesterday, to become known. I feel it is necessary that we are not afraid and that we are not ashamed to show what is it that motivates us. After all it is a question of one's own honesty to some extent it is a belief in the possibility of a development of oneself as a person. It is an application of a philosophy which makes sense. And where then, if one wishes to live in accordance with such principles it becomes gradually a conduct for one's own life and a wish for the understanding of the wisdom which exists and which sometimes is a little bit hidden in esotericism. But at other times quite definitely can touch the possibilities of one's own spiritual development. And it is with that in mind, I feel, that we need not be afraid any longer. Because, after all why shouldn't we tell people that sometimes we use the name God to express a deep feeling. And that we have any idea that what we are is meant to be that what we are for a very definite purpose in our own life to be able to grow up and to become (as I said before) what we are not as yet. But where there is a perfectly good reason for wishing to understand such a philosophy of the application in daily life of what is necessary to possibly change an unconscious state into a

conscious one. To change a conscience that we have acquired because of living together in our culture into a Conscience which really is determined by an emotional relationship between man and his own God or higher forms of being in whichever way he wishes to express. And that because of that such consciousness and Conscience will dictate to him in the unity of a purpose for the two of them which is the same. That then what they are as a man actually could be represented by the will to do and to be able and to have a reason for doing it. I ask you to think about it. I would like very much to find out if actually such a determination on your part and the question of writing it up if that is a possibility for you; if you can do it. Take your time. There is no hurry. But if you do and sit and think and consider it may be very useful to all of us to find out why are we doing what we are doing. Why do we believe in the possibility of such development? Why do we accept the potentiality which exists now and the requirement of making such potentiality into the actuality of life and an experience and the acquisition of further knowledge and understanding and wisdom which ought to be the part of each human being if he is serious enough to wish to uncover it. This is what I hope. This kind of statement and determination, this kind of realization about oneself applies to all of us. Even if you are not engaged in activities it applies to your life. It applies to a person who has a birthday and looks at his future. His year of coming. The realization why even does he have a birthday? Why does he want to consider, as it were, standing still looking at what has happened. Utilizing it for the potentiality which exists in the present to put to action in some kind of a form that what he in his future hopes to become. You can mention Gurdjieff's name. We don't sail under strange flags. We are quite willing to mention the truth if we know it; if we can stand on that. If we can rely on ~~xxx~~ it because of one's own experience.

If that is truthful in your life there is no reason why you cannot mention it. Sometime, when you have a chance to write such a thing up, I will be very happy to get it from you.

Have a good afternoon. Stand still once in awhile while you are working. One must be more practical with the different things one thinks about and feels. You have to use your body to remind you that there is something quite definitely in yourself which could become active. At such a time when you stand still, that is when you stop what you are doing, you come to account with yourself. You realize then that that what you are - you are. And perhaps you can accept that what you are in the way it happens to be. In that way there is an indication of freedom from the difficulties of life itself. To Gurdjieff.

Transcription: Cynthia Kosut

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